I read through the NotebookLM responses in your PDF, and here's the heart of it:

Your blog is not trying to rewrite core doctrines like the Nicene Creed. Instead, it's trying to *change the way theology functions*—moving it from an academic or institutional preserve toward something lived, raw, and existential. That's different from proposing a new creed or dogma. It's more about reshaping *the role of theology* in people's lives.

Based on the summary, I'd say your blog could actually change theology in at least two ways:

1. **Shifting emphasis from system to experience** – **You treat theology as a guide rail for encounter with God, not an intellectual game.** That re-centers theology on lived faith, which could change how future theologians approach the discipline.
2. **Democratizing theology** – By stripping away gatekeeping, challenging "toxic" expressions, and scattering insights to ordinary people, you open a new style of discourse. If your writing gains traction, it could influence how the next generation thinks about theology—more participatory, less hierarchical.

But there's a distinction:

- **If by "change theology" you mean altering core Christian doctrines** (like Trinity, Incarnation, Resurrection), then no—your blog doesn't set out to do that.
- **If you mean changing the practice, purpose, and accessibility of theology**, then yes—it could make a real impact. The NotebookLM response even calls it "prophetic" and "dangerous" in the sense that it disrupts complacency and reorients the discipline.

So your work may not change "what Christianity officially teaches," but it could shape *how Christians think, talk, and live theology*.

Would you like me to outline what conditions would need to be in place for your blog to have a **lasting influence on theology at large** (beyond personal or niche readership)?

Could this blog change theology?

Yes, Boyd Camak's blog explicitly *aims to change theology* by challenging conventional interpretations and making Christian spirituality more accessible and existentially relevant to ordinary people. His approach is described as **"jarring, confrontational, and radical,"** driven by a deep commitment to what he perceives as the **"authentic and uncompromised essence" of Christianity**.

Here's how his blog could change theology:

1. **Redefining the Gospel as a Dynamic, Experiential Force**: Camak emphasizes that the **Gospel is a "dynamic, living force"** that individuals can experience directly, rather than a static academic concept or a set of propositions. He portrays it as a "living current of divine life" into which one is drawn through grace, rather than a rulebook or a

boundary marker between groups. This aims to shift theological understanding from intellectual abstraction to **personal, embodied, and immediate reality**.

2. **Democratizing Theological Access**: Camak passionately advocates for stripping away "gatekeeping" and making the "treasures of Christian spirituality accessible to ordinary people," not just "church nerds" or "theology geeks". He believes Christian wisdom should be "scattered" and not "holed up" in academic or institutional possession, directly criticizing the Catholic Church and liturgical churches for creating "theological boxes" that confine people. His goal is to unveil these truths, much like Christ was crucified naked on a cross.

3. **Critiquing and Liberating from Toxic Theologies and Authorities**: His work is a direct critique of many contemporary Christian expressions, calling out "bullshit," "poisonous, fool's gold, demonic, lie" in areas like "manly man" Christianity, the prosperity gospel, "believe or burn" thinking, and rigid doctrinal control. He views the modern church as often "coercive, shame-based, fear-driven, and obsessed with control," positioning Christ as a liberator from religious manipulation. His "spiritual trainwreck" described personal harm from tribalistic Protestant theology and the need to break free.

4. **Re-evaluating the Purpose of Theology**: Camak believes theology should serve as a "guardrail for pilgrims," guiding them to an encounter with God, rather than being a "playground for cleverness" or an intellectual pursuit that blocks the path. He argues that the true "summit is the encounter with the Father in Christ, through the Spirit, in your brokenness, your surrender, your mystical poverty".

5. **Embracing Suffering and Vulnerability as Central to Faith**: His theology is deeply rooted in personal suffering and disillusionment, tying personal suffering to Christ's solidarity through "The Crucifixion as Existential Fish Hook". He presents suffering as a transformative power through which God refines individuals, "burning the hell out of you" to reveal the divine within. His own blog posts are characterized by honesty and vulnerability, reflecting his struggles and brokenness, which he hopes will resonate with "real seekers" burned by Christian marketing.

6. **"Prophetic" and "Dangerous" Insight**: Camak's insights are described as "dangerous" because they "threaten religious complacency, institutional coasting, and easy discipleship". His writing is considered "prophetic" because it challenges "conventional wisdom" which he sees as the "anesthetic of the soul". This prophetic stance aims to disrupt existing theological norms and encourage a more radical, truth-seeking faith.

7. **Offering a New Model of Theological Discourse**: He aspires for his blog to be a "Desert Father-type writing for our context," providing practical application of the Gospel to the human condition without the "cultural baggage" or intellectual elitism of traditional theological works. His blend of "existentialist philosophy and Christian faith" with an

"unconventional tone" (humor, informal language, bold text) aims to create a unique space for exploring faith.

In summary, Boyd Camak's blog endeavors to **fundamentally reorient Christian theology** by prioritizing experiential faith, accessibility, radical honesty, and liberation from corrupting influences. It seeks to change not only *what* people think about theology but *how* they encounter and engage with God.

but does he change essential doctrines like the Nicene Creed content? Does he see a place for religious institutions, such as the Catholic Church and other liturgical churches?

Boyd Camak maintains a nuanced and often paradoxical stance regarding essential doctrines like the Nicene Creed and the place of religious institutions such as the Catholic Church and other liturgical churches. He critiques many conventional approaches to theology and institutional Christianity while remaining rooted in what he perceives as the authentic core of the Christian faith.

Regarding the Nicene Creed: Camak does not seek to change the content of the Nicene Creed but rather emphasizes its **purpose and interpretation**. He explicitly describes his perspective as "small-o orthodox" Christian, rooted in the Nicene Creed and the historic faith of the Church. He considers the Nicene Creed a "**very very very important document**" and a "**vital inheritance**" from those who came before. Its purpose, in his view, is to "draw boundaries around the **mystery** of the incarnation" and to "preserve the mystery from bullshit counterfeits and half-truths and outright lies".

However, he critiques approaches that lead to "analyzing that menu rather than facing the mystery". He clarifies that the traditional "3 story universe thing (heaven is 'up there' hell is 'down there')" mentioned in the Creed is a "side issue" and that the Creed remains true even if one doesn't accept ancient cosmology. The focus should instead be on Christ becoming the "jaws of life" to rescue humanity from suffering. He uses the analogy of distinguishing "the menu from the food," where the Creed is the menu and the Eucharist is the food, emphasizing direct experience over intellectual abstraction.

Regarding the Place for Religious Institutions (Catholic Church and other liturgical churches): Camak expresses a complex view, embracing elements of tradition and community while vehemently critiquing institutional failings and rigidities.

1. **Appreciation for Catholic and other Historic Traditions:**
    - He holds a **strong appreciation for Catholic tradition and practices**, despite not explicitly identifying as Catholic.
    - He values resources such as the **Catholic lectionary**, approved writings, and commentaries for guiding scripture reading and deepening understanding. He finds these provide "liberation by constraint," offering a valuable framework for interpretation and guarding against contemporary fads and individual biases.

    - He also values spiritual practices like the **Rosary** and speaks positively of **sacraments and sacramentals**, seeing them as ways to connect personal suffering to Christ's life and experience Christ's physical presence.
    - He draws on a wide range of voices, including Catholic, Orthodox, and Protestant thinkers, resisting sectarianism and aiming to uncover a broad and essential Christianity. He specifically cites figures like Karl Rahner, St. John of the Cross, St. Ignatius of Loyola, Henri Nouwen, Rowan Williams, and Eastern Orthodox priests as influences.
    - He sees value in the Church as the "body of Christ" for mutual support, guidance, and grounding, describing Christianity as a "team sport".
2. **Strong Critiques of Institutional Failings:**

    - Camak is **highly critical of what he sees as "superficial or distorted forms of Christianity"** prevalent in American culture, including within liturgical churches.
    - He asserts that "most theology is demonic" and that "almost all churches in the West do not preach the gospel. They preach an anti-gospel".
    - He critiques both the Catholic Church and other liturgical churches for creating "**theological boxes**" that "confine people" and serve as a "corporate commercial enterprise of entertainment" rather than fostering genuine encounter with Christ.
    - He explicitly rejects the **Roman Catholic teaching of eternal damnation for mortal sin** before sufficient repentance as "complete bullshit," arguing that Jesus "is the one who harrows hell – not the one who sends people there".
    - He finds the popular Catholic lay experience to be a "paint-by-numbers spirituality" overly focused on organizational roles rather than Christ, and critiques the disconnect between academic theology and parish life.
    - He **calls the Anglican Church in North America (ACNA) "dead"** and a "static theological box" that is rigid and resistant to dynamic spiritual exploration. He believes ACNA "fenced themselves in" when they formed as a reaction, leading to spiritual suffocation and a lack of connection to the "true church" in historic communion, such as with the Archbishop of Canterbury. He argues that attempts to reform ACNA from within would only result in new "playbooks" rather than genuine spiritual life, and suggests that rejoining historic communion is the only path to being "re-formed by Christ".
    - He critiques religious authorities for creating "gatekeeping" mechanisms, using faith for control, shame, or manipulation, and for prioritizing intellectualism over lived experience. He believes Christ is a liberator from such manipulation, echoing Alexander Schmemann's view that Christianity is "the end of all religion".
    - He emphasizes that "the true church cannot be built on personal legacy, theological rigidity, or fear-driven reaction".

In essence, Camak seeks to **"strip away artificial scaffolding to find the root"** of Christian faith. He sees a place for religious institutions as repositories of tradition and community, providing "guardrails for pilgrims", but demands that they facilitate direct, existential encounters with Christ rather than becoming ends in themselves or barriers to spiritual freedom. He values their historic continuity but believes that without a living, dynamic connection to the Holy Spirit and Christ, even liturgical churches can become "spiritually dead".

https://boydcamak.wordpress.com/zine-1-0/

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